



Department of Anthropology

Faculty of Social and Political Sciences - University of Indonesia



Jurnal ANTROPOLOGI INDONESIA

Indonesian Journal of Social and Cultural Anthropology

Booklet

4TH INTERNATIONAL SYMPOSIUM OF THE JOURNAL ANTROPOLOGI INDONESIA

***Indonesia in the Changing Global Context:
Building Cooperation and Partnership?***

July 12 – 15, 2005

**University of Indonesia
Depok, Jawa Barat**

In collaboration with



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CALL FOR PAPERS

4TH INTERNATIONAL SYMPOSIUM OF THE JOURNAL *ANTROPOLOGI INDONESIA*

Indonesia in the Changing Global Context: Building Cooperation and Partnership?

July 12–15, 2005, University of Indonesia, Depok

‘**R**ebuilding Indonesia as a nation of “unity in diversity” on the basis of a multicultural paradigm’ as strongly emphasized in the 3rd international symposium of the Journal *ANTROPOLOGI INDONESIA* in 2002, is still an ongoing question for all concerned. Has Indonesia been able to successfully rebuild its nation towards a prosperous and just country for every citizen and group regardless of differences in regional and ethnic background, religion and occupation, needs and interests? In correspondence with multidimensional problems including political, social and cultural problems, many scholars agree to follow multicultural paradigm to explain and discuss the needs of recovering Indonesia by developing concepts, institutions, norms, ethics, and legal foundations for a multicultural society. But the question remains, can Indonesia form a strong nation in the future without particular attention to developing good ‘cooperation and partnerships’ between all existing components within the country, and between Indonesia and the rest of the world that may have similar, different, or even conflicting needs and interest?

Building good cooperation and partnerships is not a simple and easy process. Indonesia is only part of a continuously changing world. The dynamics of power and economic relations between various countries are only part of this reality. The advances in technology, the instantaneous flow of information, the enrichment of ideas, concepts, and science, the progress in education, health care, community development, and others are dynamically interwoven with various economic, power, and other interests within the complex network of institutions across state boundaries. Such a complicated web of relations might have significant implication on the nations’ efforts to build up cooperation and partnership with foreign counterparts. How do we cope with such a ‘changing global context’?

Within the country itself, complex networks exist between different actors, groups, social and cultural entities, economic/business cooperation, and stakeholders; the disadvantaged and advantaged parties; various actors/groups and the state; the regencies, provinces, and the center; and within diverse kinds of relationship in a wide range of community life. Moreover, the concepts and understandings of cooperation and partnership used by diverse parties in building up ‘good governance, democracy, decentralization, regional autonomy, or civil society’ may not be entirely clear. Diversity of meanings and interpretations of cooperation and partnership may exist. The ‘rhetoric’ of these terms and its ‘praxis’ may be inconsistent as well. With the complicated nature of such networks and relationships, how can we establish the cooperation and partnership between various parties within Indonesia, and between Indonesia and the rests of the world? What are the ‘lessons-learned’ from the past and the present condition of building up cooperation and partnership between various



parties? What explanatory variables should be considered, within what particular contexts and settings, under what kind of conditions, with what kind of results on people's lives and nation building?

- The 4th international symposium of the Journal ANTROPOLOGI INDONESIA would provide room to discuss, analyze, and examine those questions and concerns on the basis of empirical phenomena found in diverse range of people's life in Indonesia, and its relation with the region and global entities in various aspects.

We are very pleased to invite you to participate in the conference by presenting papers on the basis of your works in one or more of the panel(s) presented in the conference as follows:

Panel Themes

VIGILANTISM IN INDONESIA: IT IS JUST AN EXCESS OF REFORMATION ERA?

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Vigilantism as the tendency having some members of the public to exercise violence to other individuals suspected of committing crime having been practiced in some areas, especially the big cities. During the reform period, it is widely perceived the number as well as the modes of vigilantism has been multiplied. It is argued and discussed how far this relates to the excess exacerbated by dynamics of the reform period. Or, could that possibly originated from the basic values of Indonesian society?

This panel invites papers that argue such notion which is in line with that 'just blames the reform' theory or be critical to that using some other approaches. Papers containing case study from other parts of the world would be highly appreciated as that would enrich the debate on how to understand vigilantism.

INDONESIAN MIGRANTS IN THE WORLD (LABOUR) MARKET: MAGNITUDE, DESTINATION, TRENDS, GENDER DIMENSIONS AND DETERMINANT

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Contemporary migration, a by-product of ongoing globalization, has come to the forefront of today's discourse about human movement worldwide. The left-outs from work opportunities at origin, who take the risk of crossing their own territorial boundaries in search of economic emancipation. Better opportunities in the north and the south as well wheedle most of the intending migrants through trans-border routes without knowing the real price tag on their movement. The theme 'Indonesian migrants in the world (labour) market: magnitude, destination, trends, gender dimensions and determinants' is intended to capture migratory history, role of migration in remittances and cases of victims etc. There are lot of pathetic reminders of the migrants vulnerable to varied abuses. Papers on this theme are expected to offer various dimensions on Indonesian migrants in other countries and intending potential migrants.



COSMOPATRIOTS: GLOBALIZATION, PATRIOTISM, COSMOPOLITANISM IN INDONESIA AND COMPARATIVE ASIAN PERSPECTIVE

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It seems no longer feasible to oppose the patriotic with the cosmopolitan; under the current forces of globalization, both are profoundly intertwined. The *Cosmopatriots* panel aims to unravel the complex theoretical triangle consisting of globalization (interpreted as the flows of capital, people, media, technologies and ideologies (Appadurai, 1996), patriotism (interpreted as love for the country—pointing at the emotional attachments towards the country) and cosmopolitanism (interpreted as respect for and interest in other cultures). Both patriotism and cosmopolitanism can be considered sentiments, more than ideologies (Appiah, 2001). We position “Indonesian” and other “Asian” cultural expressions—popular and elite—at the center of the global-cosmo-patrio triangle.

Rather than presenting a univocal ideological reading in which cosmo-patriotism is either celebrated or denounced, we aim to tease out the contradictions, anxieties as well as hopes represented in the cultural forms and communities under study. The tensions that come with cosmo-patriotism is expressed in different cultural domains, ranging from the ironic, (post-)modern and highly localized art works of Indonesian artist *Heri Dono* to the cosmopolitan sound of Hip Hop, transformed by the Hong Kong collective *LazyMuthaFucka* into a patriotic sound in which Chineseness is celebrated.

We deliberately integrate studies on popular culture with those of the arts. We do not wish to debunk the disciplinary and aesthetic distinction between both, yet we do refuse prioritizing or hierarchizing both domains. The expressions under study are also not necessarily based in Indonesia or Asia, they include diasporic “Asian” cultural communities that articulate a strong sense of transnational patriotic belonging.

CROSS-NATIONAL PERSPECTIVES ON THE ASEAN REGION

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The panel examines cross-national perspectives on the relationship among countries in the ASEAN region. Papers in the panel will compare data collected from five countries in the ASEAN region (Indonesia, Malaysia, the Philippines, Singapore and Thailand). Individual papers will address the data from the perspectives of particular countries from within the group of nations studied. The research on which the panel presentations are based takes a qualitative and cultural approach. We seek to address the questions: To what extent to people in the ASEAN region see their own nation as part of this particular region? What similarities and differences do we find among respondents in their attitudes toward ASEAN as a region?

REFRAMING THE COMMON INTEREST: SOCIAL EQUITY, LOCAL AGENCY, AND THE POLITICS OF RESOURCE MANAGEMENT IN THE ERA OF DECENTRALISED GOVERNANCE

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One of the most contested political terrains in the context of regional autonomy has been the issue of decentralising resource

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management. While newly empowered government officials, particularly at regency level, have often sought, in the interests of accumulating regional income (*pendapatan daerah*), to reproduce patterns of governmentally sponsored entrepreneurial penetration marking New Order policies, local communities, in consort with networks of NGOs, international aid organizations, foundations and other interested parties, have asserted their right to gain back local control of agrarian, marine, lacustrine, riverine, forestry and other resources through various forms of community-based resource management. Such efforts have often been conceptualized as depending upon some notion of the 'common interest' or 'common good', as opposed to earlier New Order emphasis upon the 'national interest' in top-down (non-participatory) development programs. Some of these efforts, for example, have explicitly invoked the discourses of local *adat* as a basis for partnerships with government agencies and modern organizations, as in the case of co-management schemes for some national parks. This panel invites papers that address various ways in which different actors, groups and individuals, across various levels – local, district, national, and international – have conceptualised notions of common interest and articulated (and in some cases already implemented) programs for asserting the common good, however phrased, in order to achieve such goals as good governance, environmental sustainability, community empowerment, etc. The panel seeks contributions that emphasize not only the strategic partnerships involved in such efforts, but also the dynamics of contestation, and even sometimes open conflict, that characterize the contexts of conceptualisation and implementation. Papers that deal with the theorisation and critique of the 'common interest' concept, from such perspectives as institutionalist, (post-) structuralist, discourse, and practice theories, are as welcome as those that focus on the dynamics of specific case studies. Some papers may, for example, treat the complex ways in which rival ways of constituting the common interest may intersect with redefined village *adat* regimes; others may focus on informal governance arrangements that result in 'rule of capture' regimes and various forms of local resistance that have emerged to contest these. Throughout these various foci we hope that papers will keep to the forefront the intersection of social, environmental and governance issues in the dynamics of partnership and contestation of traditional and emergent formulations and operationalisations of the common good.

(RE-) CONSTRUCTING COLLECTIVE IDENTITIES AND RELIGIOUS IMAGINATIONS IN DEMOCRATIZING INDONESIA

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There are various regional conflicts in the name of religions and other identities in Indonesia after 1998. Intensifying identity politics is one of the results of democratization after the end of the Suharto's authoritarian rule. Among various collective identities, religion may be the most problematic. We should notice that religious identity itself is often constructed by other identities and interests. We would like to explore how people construct and reconstruct collective identities for political mobilizations. Through examines of conflicting cases, we can search for fundamental characteristics of transforming Indonesian



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IMAGE AND FACTS OF INDUSTRIAL RELATION IN THE ERA OF REFORMATION AND GLOBALIZATION IN INDONESIA

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Industrial relation in Indonesia has experienced important changes since Soeharto's step down from presidency, and new directions are emerging. Reformation of the law system that guarantee the freedom of unite and negotiate for labor has enabled the emergence of so many new trade unions, and should end the exclusive corporatism which had dominated New Order's Indonesia under the name of Pancasila Industrial Relation. Important idea along with globalization is 'flexible employment' which makes the company dismisses the labor easily and employing the out-sourcing system. 'Rule of law' which characterizes the new industrial relation court is also the direction along with globalization. Some people emphasize the process of bilateral negotiation as Musyawarah Mufakat that emerged during Soekarno era. Remnants of Pancasila Industrial Relation still exist. Under these directions, plus old concepts, and old minded company and bureaucracy, what is the reality of Indonesian industrial relation? And what is real direction of Indonesian industrial relation? And how can we improve the industrial relation so that welfare of labor can be improved?

INDONESIAN ISLAM IN A GLOBAL CONTEXT: A POLYPHONY OF VOICES

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Islam in Indonesia today offers a 'polyphony' of voices reflecting different views, different orientations and different networks. An ethnographic perspective is needed to appreciate the context of these different voices, their relationship to one another and their connections to a global Islamic community. This session will endeavour to bring together a variety of students and scholars of contemporary Islam in the examination of its unity and diversity.

AUTONOMY AND TRADITION: CONTEMPORARY TRANSITIONS IN EASTERN INDONESIA

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The new era of autonomy in Indonesia presents both opportunities and challenges. Nowhere is this more apparent than in eastern



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Indonesia with its considerable social and linguistic diversity. This session will gather a group of researchers whose recent fieldwork offers glimpses of the transformation of traditions at the local level in different parts of the region and relate these transformations to those in other parts of Indonesia and in the region.

IMAGINING COOPERATION AND PARTNERSHIP

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Multikulturalisme menyarankan tiga hal penting. Pertama, pendukung sebuah kebudayaan, walaupun banyak dipengaruhi kebudayaannya, ternyata tidak dapat menutup diri dari kebudayaan lain di luar yang difahaminya. Kedua, kendati setiap kebudayaan dapat menyediakan sistem makna bagi para pendukungnya, sistem makna tersebut tentulah tidaklah sempurna dan tidak serta merta dapat mendukung segala aspek pemaknaan yang dihadapinya dari kurun ke kurun dan senantiasa ada kebutuhan untuk menengok sistem pemaknaan lain. Ketiga, meskipun sebuah kebudayaan memiliki *self determination*, ia tidak luput dari asimilasi dan pengaruh. Dengan kata lain, multikulturalisme terbentuk karena ada keinginan untuk saling “membaca”, membuka diri, membangun kerja sama dan kemitraan tanpa harus mendominasi satu sama lain.

Mengkaji berbagai ekspresi imajinatif yang tercermin dalam bentuk karya sastra, program tv, teater, seni pertunjukan rakyat, dan berbagai media seni lainnya, membantu kita memahami lebih mendalam proses kemitraan tersebut.

Kesenian, selain sebagai ladang ekspresif kalangan seniman, juga digunakan oleh berbagai agen lainnya untuk merekonstruksikan kekuasaan dan melakukan perubahan. Untuk itu, kita perlu membahas bentuk ekspresi yang terkait dengan masalah ideologi di balik produksi dan penciptaan, identitas, representasi, regulasi. Ketoprak humor diproduksi tidak hanya dalam konteks ke-Jawa-an tetapi juga dalam konteks *cultural industry* yang lebih heterogen yang membayangkan pemirsa dari berbagai etnis dan status sosial. Dengan sendirinya, di dalamnya terjadi diversitas *meaning* dan interpretasi tentang perilaku manusia yang diasumsikan dapat “dibagi” dan dinikmati bersama.

Sungguhpun demikian, meniasati kerjasama dan kemitraan di Indonesia bukanlah hal mudah. Sejumlah pranata budaya yang menopang dasar-dasar kemitraan sering luluh lantak dihadapan faktor-faktor eksternal seperti politik dan globalisasi ekonomi. Panel ini ingin membahas lebih tajam konsep kerjasama dan kemitraan dalam berbagai ekspresi: pertunjukan, sastra, lukisan, tarian, dan nyanyian, baik yang populer, tradisional, maupun klasik. Bagaimana ekspresi tersebut dapat memediasi konsep-konsep kerjasama dan kemitraan, baik untuk masyarakat pendukungnya maupun untuk pendukung budaya lainnya. Selain itu, diharapkan muncul pula kajian-kajian yang dapat menjelaskan lebih lanjut transformasi nilai-nilai tersebut pada masyarakat Indonesia kontemporer.



GENDER SEXUALITY AND POWER IN ALREADY GLOBALIZED INDONESIA

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Are gender and sexuality still a controversial issue? How differ are they articulated in different cultures? Jolly and Manderson (1997) argue that neither the study of sexuality nor the study of gender has allowed us to come down on the side of either biological essentialism or cultural construction. In relation to this argument, Errington (1990:11) formulates this dualism into 'biology' and 'culture' and argues for the relationship between the two rather than taking one side or the other by stating that 'the most basic and obvious importance of embodiment for culture and vice versa is that we are born biologically unfinished and require human culture in order to develop into humans.' In applying this understanding to gendered social practices, Errington writes 'bodies and cultures interact and form each other, and interpretation of the nature and functions and capacities of the body differ in different cultures' (p.14).

This panel will focus on how gender and sexuality intertwine with economic, political, social and cultural forces which must account for power relations, relations of domination, in Indonesian communities; and how notion of gender and sexuality is articulated in building up cooperation and partnership in Indonesian society.

Papers—on how the notion of gender and sexuality is articulated in the local culture, how this notion is influenced by global processes, how the masculine and the feminine in relation to sexuality are culturally constructed (including non-normative sexualities), and how tradition and ethnic identity contribute to gender differences, and accordingly how men and women are treated differently in different culture—are the topics that are mostly welcome. But, papers on related broader topic are also appreciated.

CONSERVATION THROUGH PARTNERSHIP: CASE STUDIES OF NATIONAL PARKS IN INDONESIA

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The history of national parks in Indonesia is closely related to the idea of conserving particular endangered species, for example such animals as the Komodo Dragon, the Javan rhinoceros (*badak*), the dwarf water buffalo (*anoa*), deer pig (*babirusa*), and others, as well as various plants. The establishment and running of these parks has become a particularly political issue due to the articulation of park policy with forestry, fishing and other sectors related to conservation policy. The politics of national parks has involved many stakeholders at both the national and international level, including government departments, NGOs (of local and international provenience), and university-affiliated agents, from scientist to student activists. But it has often been the local people, who actually live in the vicinity of the parks, or on land that has been designated a national park, who have not been not involved in the establishment or management of these national park areas. More often than not, local people have in fact been criminalized; when continuing to pursue a mode of livelihood that has long been traditional to them they have been labelled poachers or illegal loggers, even when they are accessing resources at the behest of someone else (often international business ventures), they are the ones who are subject to legal sanctions rather than the business interests directing their activities. It is often also migrants to an area who are the ones who abuse the natural

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resources in the national parks and not the indigenous inhabitants.

Some of these tendencies have more recently been subject to modification, as local peoples have begun working with environmentalist NGOs (e.g. WALHI), human rights organizations (e.g. Lembaga Bantuan Hukum), and representatives of the 'indigenous people's movement (e.g. AMAN) to demand co-management rights and in some contexts even a moratorium on national parks. This panel calls for papers that examine the dynamics of how local people have been constrained or excluded by national park creation and management regimens (and in some cases continue in this position) and how they are now participating in some contexts in national park planning and management. It is hoped that this panel will result not only in forging a clearer understanding of the past and current dilemmas of local peoples living in and around national parks, but also present recommendations for locally empowering transformation in national park policy and management.

EMERGENCE OF NEW LOCAL POLITICS IN THE DECENTRALIZATION ERA

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The collapse of centralized Suharto regime opened the way for re-emergence of local politics in Indonesia. During the Suharto era, the locally important decision makings such as the amount and allocation of local budget and the personnel matters were done at the central level and that hampered local politics or something politically local to emerge. The democratization and decentralization in the *Reformasi* era totally changed the local scene, however. Money and power have been dispersed into the local area and the political stakes have suddenly increased at the local level. The power struggle for the stakes among the local politicians has become stiff and intense everywhere. The new pattern and structure of local politics have become appearing. If so, what kind of local politics is appearing in Indonesia? This panel aims to show several case studies of local politics after the decentralization and find out the keys to better implementation of decentralization in Indonesia.

CITIZENSHIP, COMMUNITY AND GENDERED IDENTITIES IN INDONESIA: COMPETING SUBJECTIVITIES AND AGENDAS

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As the boundaries and authority of the Indonesian nation-state are strongly being questioned and contested we are becoming increasingly aware of the need to understand how different groups are claiming their rights as citizens of particular communities and nations. In anthropology, the study of communities and tradition in the past has usually referred to homogeneous and clearly bounded entities. Tradition was seen as a long established and generally accepted custom and contestations to traditions was conducted through clearly set rules and obligations. These social customs have



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been considered to accommodate diversity throughout the years.

For more than two decades, these understandings have been heavily challenged, as not only rapid changes and transformations are taking place but also as disciplinary boundaries are being dismantled. For Indonesia such realizations have been sharply brought to attention in the post-'new order' period. There is now an increasing awareness that boundaries of community and custom are constantly being redefined. With this understanding it is important to examine alternative and competing manifestations of community identity, and how they are based on preconceived notions of gender, class and ethnicity, as these can provide insights into the dynamics of a 'nation'.

Working within the concept of nation-state, citizenship also becomes an important manifestation of the social positioning of different groups. As community members are part of a nation-state but at the same time are rooted in their own communities, the malleability of individual and collective identities have made one's sense of citizenship a highly complex affair. Therefore citizenship can be understood not only as a legal position but also a discursive one. It provides the formal categories for claims-making, sometimes in the name of national belonging or on behalf of the individual's or collective notion of political and economic rights. Since citizenship is also a means to signify particular relationships, social positioning and institutional practices, it is also highly loaded with cultural assumptions and a sense of belonging. Those who are excluded from some or all citizenship rights on the basis of gender, race or ethnicity frequently may take up the rhetoric of citizenship to make claims upon nation, state or local communities.

In this panel we would like to solicit papers focusing on the dynamics of claim-making and contestations of citizenship and community made by different groups and parties in different arenas particularly how these are based on gender, class and ethnicity. This would include examining the workings of state institutions or contending elements within the civil society and how this can result in processes of inclusion and exclusion. The struggles to claim certain rights can focus on the rights to employment, on land, natural resources or legal rights as citizens. Papers should also address the symbolic and cultural underpinnings of these processes of claim-making where different groups may take up the rhetoric of gender, race or ethnicity through reference to tradition, myths and custom.

CROSS-BORDER MOVEMENTS IN SOUTHEAST ASIA, IDENTITY POLITICS AND CITIZENSHIPS

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Southeast Asian region besides its renowned as a place where all the western colonial empires have their footprints is strongly characterized by its remarkable interregional population movements. The decolonizing processes however have changed significantly the repertoire of the movements as nation-state border have been created. The changing configuration of the political space resulted, among other things, in the increasing barriers for the movements of the population through immigration checkpoints in the border areas that many ethnic and communal groups are commonly share a trans-



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border living space. Since the 1970s the unevenness in economic achievements between countries has been strongly instigated cross-border movements in the region for economic reasons. In the 1980s and 1990s, as political tensions and violent conflicts occurred in countries, such as Burma, Cambodia, Vietnam and Indonesia, further complicate the futility to control the state's boundaries from cross-border movements. Lately, as the United States and its western allies engage in the global campaign against terrorism, Southeast Asian region becoming one of the strategic-political vocal points and movement of people have perceived as one of the security threats. It is therefore timely for social scientists working on Southeast Asian region to look into the complexity of cross-border movements that is increasingly characterized by irregular and forced migration. This panel is an attempt to bring together scholars who are doing research on the border areas in which cross-border migration is perceived as closely related with the emergence of identity politics and its related issues of citizenships. It is expected that the panel will covers border areas of Burma-Thailand-Cambodia, Indonesia-Malaysia-Philippine as well as Indonesia-PNG-East Timor-Australia.

INNOVATION AND MANIPULATION OF CULTURAL RESOURCES IN INDONESIA IN THE AGE OF GLOBALIZATION

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Culture should be understood as undergoing a dynamic process of being shaped and reshaped in history, rather than having an unchangeable essence. In this process, there are two fundamental principles that regulate cultural production today: the state and the market. In modern nation-states, different forms of local and regional culture have become resources that can contribute to the formation of a national culture. At the same time, with the penetration of capitalism into the remotest corners of the world, culture has also become a commodity that is bought and sold in a global market. In this panel, culture will be taken as a set of resources that can be consciously reworked and manipulated for social, economic and political purposes between the nation-state and the global market. We therefore examine the dynamics of the use of cultural, natural and human resources in Indonesia in the age of globalization in relation to regional governance, popular culture, ecological system, and transnational migration. In so doing, the panel also attempts to build up a new theory of culture which fits the conditions of the world today. The panel consists of two sessions with six presenters and two discussants.

LEGAL PLURALISM IN THE CHANGING GLOBAL CONTEXT AND HOW IT IS DEFINED FOR INDONESIA

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Legal pluralism is no longer studied in setting where state law, local law (religious law, *adat* law) could be identified as entity with obviously clear boundaries. There has been a new invasion of law across the border. By way of international co-operation, mainly interchanging ideas of human rights and women's rights, trade and financing, transnational of dispute settlements; therefore international law enter into the national arena and has effected to the local law. The purpose of this panel is to examine how the interrelated and



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interchanging of international, national, and local law could be seen in many field of studies in Indonesian context. The Constellation of legal pluralism could be found in :

- a. policies and regulations of resource management (including water, forestry and fisheries)
- b. policies and regulation regarding regional autonomy in many aspects
- c. policies and regulation regarding agrarian's issues
- d. issues on revitalization of *adat* in many aspects
- e. gender perspective in development's issues

ARAB SOCIETY AND CULTURE IN SOUTHEAST ASIA

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This panel will address the role of the Hadhrami Arabs in the development of Southeast Asian societies. The focus will be on their role in the spread of Islam in the region as well as the myriad of ways in which they influenced the culture of the local populations. The panelists will cover topics such as the proselytization of Islam, the role of music in the Hadhrami tariqa and its connection with Sufism, as well as other topics. Three of four panellists are expected to participate.

LOCAL HANDICRAFTS AND THEIR NATIONAL AND TRANSNATIONAL CONSUMPTION: INDONESIA, JAPAN AND ASIAN COUNTRIES

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Handicrafts combine opposite images. On the one hand, they provoke the image of local craftspeople toiling on manual labor. Their skills and the patterns of work are deeply embedded in traditions and social relationships of local communities. On the other hand, they conjure up the image of privacy and comfort of urban middle-class lives, for today's handicrafts as commodities are closely tied to consumerism that is cosmopolitan and transnational in its character. The aim of this panel is to explore existing relationships between local craft traditions, on the one hand, and global consumerism in large urban centers both in Indonesia and other countries, on the other. Are local craftspeople and entrepreneurs overwhelmed by the global trends of market economy and consumerism, or do the latter rather enhance local identities of handicrafts? Is it possible to find



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cooperation and partnership between the local and the global, or just exploitation and domination? We assume that the simple oppositional views about the local and the global could not capture what is going on at their interface. We would like to invite paper proposals which combine the local contexts of handicrafts production with the cosmopolitan and global contexts of their consumption. The search into the production and consumption of handicrafts can also include aspects of gender relations, local developments of identities and economies, and a lot more.

INDONESIA TODAY: ANTHROPOLOGY AND THE POLITICS OF CULTURALISM

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The War on Terror has created a profound challenge for researchers engaged in the promotion of cross-cultural understanding between Western and Islamic societies, including Indonesia. Shaping up to become the major new global military conflict for the 21st century, this war is rationalized by negative interpretations of cultural difference. Huntington's words now seem almost prophetic when he suggested in 1993 that "the fundamental source of conflict in this new world will [...] be cultural" and "the clash of civilizations will be the battle lines of the future." As anthropologist we would probably be inclined to argue that the politicisation of culture we are indeed witnessing at this time is itself ideological. Clashes of civilizations are not a natural consequence of irreconcilable cultural differences that need to be played out on the battle field. Huntington's hypothesis, rather, has become a self-fulfilling doomsday prophecy in the hands of politicians, because it has helped to mind-set the global scene for a stochastic process of escalating suspicion and fear, as well as political violence.

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To all those who espouse the view of a new world-order in which cultural homogeneity will be established by military force, anthropology, with its deep appreciation of cultural difference as a critical resource, can be nothing short of an anathema. At the same time, anthropologists must also dare to acknowledge that cross-cultural encounters are not naturally pleasant any more than they are naturally violent. David Parker (2003) challenges a blind faith in the Enlightenment idea that cultural difference can be overcome by adopting a tolerant, cosmopolitan attitude. Anthropologists seem to have inherited some of this (Kantian) idealism, and hence have been less than forthcoming with abundant evidence from their own ethnographic experience that contradicts the idea of cross-cultural harmony as a state of natural morality. In this panel we would like to examine why and how anthropologists cope with difference, when we cope at all, and how our strategies are challenged by adverse political conditions. Most importantly, we shall be exploring ideas about what anthropology can contribute to the effort of combating culturalism, the cultural cousin of racism.

REGIONAL BUSINESS COOPERATION: IMTGT, SIJORI AND MAMINSA IN CULTURAL



CONTEXT

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At the beginning of 1994 the Indonesian government began to develop regional business cooperation among the provinces which are geographically relatively close to their foreign neighbourhood, such as IMTGT (Indonesia-Malaysia-Thailand Growth Triangles) which consisted of north province of Sumatra with north provinces of Malaysia and south provinces of Thailand, SIJORI (Singapore-Johor-Riau) and later on included also West Kalimantan, and MAMINSA (Manado North Sulawesi-Mindanao the Philippines-Sabah Malaysia) and later join to cooperate with Brunei Darussalam.

The regional business cooperation program includes: industry, fishery, hotel-tourism, agriculture, men-power and finances. There is also an exchange program of agro-business expertises among the region of IMTGT which involved their universities. The regional business cooperation conceptually has challenge the centralized tradition among the nations especially Indonesia. The implication of the cooperation in Indonesia was always full of "tension" between region and central government (Jakarta), and consequently the program could not be implemented timely and properly. Indeed many of them failed to be realized. Nowadays, the regional cooperation still works, but very slowly, especially after the monetary crises occurred at these regions.

This panel session would examine (1) the problem of power relation and distribution between each central government and the regions in the context of business cooperation, (2) the unwillingness or less-trust of the central government to transfer their political power to the region which cooperated with the foreign countries directly, (3) the centralized bureaucratic problems had put the business cooperation implementation in Indonesia under scheduled and yet many of them failed to be implemented. How far could the problems be solved politically and culturally in the context of regional autonomy issues and globalization for the future? It also would be discussed further.



General Information

SECRETARIAT

Steering & Organizing Committee UI - Depok
Panitia Simposium Internasional Jurnal Antropologi Indonesia,
Jurusan Antropologi, Fakultas Ilmu Sosial dan Ilmu Politik,
Universitas Indonesia, Depok 16424, Indonesia.
Gedung B. Lantai 3 (B.306).
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e-mail: symposium@jai.or.id, antrop@centrin.net.id
website: <http://www.jai.or.id>

VENUE

1. Faculty of Social and Political Sciences - University of Indonesia (FISIP – UI), Depok, Jawa Barat
 2. Center for Japanese Studies (*Pusat Studi Jepang*), University of Indonesia
-

ACTIVITIES AND LOCATION

Plenary Sessions:
Auditorium of The Center for Japanese Studies (*Pusat Studi Jepang*), University of Indonesia

Parallel Sessions:
Faculty of Social and Political Sciences, University of Indonesia

Poster and Photo Exhibition:

- Corridor of the buildings at the Faculty of Social and Political Sciences, University of Indonesia
- Parking Area of The Faculty of Social and Political Sciences, University of Indonesia (back side)

Film Presentations:
Auditorium of The Center for Japanese Studies (*Pusat Studi Jepang*), University of Indonesia

HOW TO REACH THE UNIVERSITY OF INDONESIA, DEPOK

Use taxi from Soekarno Hatta International Airport (40 km trip).
Use “Damri” bus from Soekarno Hatta International Airport to “Pasar Minggu” bus terminal, and then take a taxi from there (15 km trip).

TRANSPORTATION AND ACCOMMODATION

Transportation:
During the event the committee will provide transportation to and from the location of events in the morning and evening.

Accommodation:
Please select the on or off campus accommodation as listed in page 22. Please return the form for accommodation by **March 31, 2005**.



REGISTRATION FEES

1. Early Bird Registration (before January 2005):
 - a. **US\$75** for foreign scholars
 - b. **Rp200.000** for Indonesian scholars
2. Regular Registration (January 1st – June 30th 2005):
 - a. **US\$100** for foreign scholars
 - b. **Rp300.000** for Indonesian scholars

Fees include the transportation cost from the hotel to the venue, food and beverages (during the events), certificate, and seminar kit (papers **not** included). Fees are payable to **Lippo Bank Cabang Kas-UI Depok A/C: 708-19-10192-9**, c.o **Endang Partrijunianti** or to the Secretariat at University of Indonesia on the day of the symposium.

ABSTRACT

Participants intending to present papers must fill in the form (page 18) for their abstracts (300 words) for a further selection process and send to the Organizing Committee. This also must be received by the Organizing Committee (by e-mail/fax) **by December 15, 2004**. Please also send one copy of the abstract directly (e-mail/fax) to your panel coordinator.

PAPERS

Papers should not be more than 5000 words, typed double spaced on an A4 size paper. Please send it to the **Organizing Committee at the University of Indonesia**, two hard copies of manuscript and the soft copy (preferably in Rich Text Format or RTF as an e-mail attachment). The completed paper must be received by the Committee **no later than June 15, 2005**. Participants and presenters may purchase papers during the event. Selected papers will be published in forthcoming issues of the journal ANTROPOLOGI INDONESIA with the permission of the authors.

SYNOPSIS FOR AUDIO-VISUAL PRESENTATION

Participants who will be making an audio-visual presentation should fill in the form for audiovisual presentations. Please identify the equipment you need and submit the form **no later than March 15, 2005** to the Organizing Committee.

CITY TOUR

- The Committee will conduct tours to some places around Jakarta and West Java, on the day after the conference (**July 17, 2005**). The detail information will be noticed later (please check our website: <http://www.jai.or.id>).



REGISTRATION FORM

Please list my name in the symposium **Indonesia in The Changing Global Context: Building Cooperation and Partnership?**, 4th International Symposium of the Journal Antropologi Indonesia, July 12 – 15, 2005, as:

| | |
|---|---|
| <input type="checkbox"/> Presenter | <input type="checkbox"/> Participant |
| Name: | |
| Title: | |
| Institution: | |
| Address: | |
| Postal Code: | |
| Phone: | |
| Facsimile: | |
| P.O. Box: | |
| e-mail: | |
| | |
| Early Bird registration (not later than Dec 31, 2004) | |
| <input type="checkbox"/> US\$ 80 (foreign scholar) | <input type="checkbox"/> Rp200.000 (Indonesian scholar) |
| Regular registration (not later than June 30, 2005) | |
| <input type="checkbox"/> US\$ 100 (foreign scholar) | <input type="checkbox"/> Rp300.000 (Indonesian scholar) |
| <p style="font-size: small;">Registration fee includes costs for food and beverages during the event as well as seminar kit and hotel-campus transportation, but does not include costs for papers and accommodation.</p> | |
| | |
| Payment by: <input type="checkbox"/> Bank transfer – Lippo Bank branch Kas-UI Depok. A/C no.: 708-19-10192-9 , c.o Endang Partrijunianti <input type="checkbox"/> in cash to the Organizing Committee, Building B 3 rd floor, suite 306 (Lab Antropologi), The Faculty of Social and Political Sciences, University of Indonesia | |
| | |
|200.. | |
| full name | |
| <p style="font-size: x-small;">notes :</p> <ul style="list-style-type: none"> Please print all information mechanically or by hand in capital letters. This form must be received by the Organizing Committee not later than June 30, 2005. Orders for papers can be made to the Secretariat during the symposium. | |

ABSTRACT FOR PAPER

Name: 1.

2.

3.

Institution:

Address:

Postal Code:

Phone:

Facsimile:

e-mail:

Required equipment: OHP Slide Infocus

Panel Theme:

Panel Coordinator:

Notes :

Abstracts are clear and concise, typed in single space and should not exceed 300 words. Please do not type outside the space provided. Title of paper should be centered at the top part of the square and typed in capital letters. Abstracts must be received by the Committee at the **no later than Dec 15, 2004**. Abstracts making the final selection will be printed in the seminar book, complete with your name and association

This form may be photocopied for abstracts to additional papers



WORKSHOP / LUNCHEON DISCUSSION ORGANIZATION

| |
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| Name: 1. |
| 2. |
| 3. |

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| Institution: |
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| Address: |
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| Postal Code: |
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| e-mail: |
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| Required equipment: <input type="checkbox"/> OHP <input type="checkbox"/> Slide <input type="checkbox"/> LCD Projector |
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|----------------------------|
| Workshop/discussion Theme: |
|----------------------------|

Please give a brief description of the workshop/discussion:

Notes :
Abstracts are clear and concise, typed in single space and should not exceed 300 words. Please do not type outside the space provided. Title of paper should be centered at the top part of the square and typed in capital letters. Abstracts must be received by the Organizing Committee at the **no later than March 15, 2005**. Abstracts making the final selection will be printed in the seminar book, complete with your name and association

FORMS FOR ACCOMMODATIONS

I, the undersigned.

Name:

Title:

Institution:

Address:

Postal Code:

Phone:

Facsimile:

P.O. Box:

e-mail:

Please use the list of hotels on the next page as guidelines for filling the table below. The hotel code column should be filled with the code from the upper left corner of the selected hotel. Room type should correspond with the number preceding the desired room type. Fill in letter 's' or 't' for single or twin beds respectively.

| No. | Check in date | Check out date | Hotel code: | Room type: | Single/twin* | Total person(s) |
|-----|---------------|----------------|-------------|------------|--------------|-----------------|
| 1 | | | | | | |
| 2 | | | | | | |

**For those who select the double/twin room*
 I **agree** **disagree** to share room with another participant

total Day(s) Person(s)

200..

.....
full name

Notes:

- The committee will arrange for accommodations at the designated hotels only.
- For any other accommodations, please contact your preferred hotel directly.
- Please print all information mechanically/ by hand in capital letters.
- Please send this form to the Secretariat **no later than May 1, 2005**

LIST OF HOTELS *

[BWH]

BUMI WIYATA HOTEL ★ ★ ★

Jl. Margonda Raya, Depok 16423 – Indonesia (off campus accommodation)
ph: +62-21-7778040, fax. +62-21-7775610
e-mail: bmwiyata@cbn.net.id

Rates:

1. Standard Rp325.000,-
2. Superior Rp350.000,-
3. Deluxe Superior Rp375.000,-
4. Suite Rp425.000,-
5. Deluxe Suite Rp475.000,-

Facilities:

Standard for 3 stars hotels

Location from venue: 4 Km

[PSJ]

PUSAT STUDI JEPANG GUEST HOUSE

Kampus UI Depok, Jawa Barat, Indonesia (on campus accommodation)
ph. +62-21-7863547 fax. +62-21-7863548

Rates:

1. Suite Rp160.000 (AC, double bed, bathtub, TV)
2. Single Rp85.000 (AC, single bed, TV)

Location from venue: 0,5 Km

[WMH]

WISMA MAKARA HOTEL

Kampus UI Depok, Jawa Barat, Indonesia (on campus accommodation)
ph. +62-21-78883670, 78883671, 78883672 fax. +62-21-78883673

Rates:

1. VIP Room Rp225.000,- (room only)
2. Standard Rp200.000,- (room only)

Location from venue: 1 Km

[ASM]

ASRAMA MAHASISWA UI (*Student's Dormitory*)

Kampus UI Depok, Jawa Barat, Indonesia (on campus accommodation)
ph. +62-21-7661663

Rates:

1. Standard Rp30.000 (single bed, room only, share bathroom)

Location from venue: 1 Km

* All information including prices could change without a prior notification.

